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sions. The social evils arising in the canon-law doctrines of marriage and divorce, and the resulting teaching of Luther and the Protestant reformers are set forth in some detail; while in each stage proper attention is paid to the more intimate relations of the domestic life. The painstaking chapter on the English Family in the Seventeenth and Eighteenth Centuries covers ground but partially explored by preceding writers. This remark may apply also to that part of the chapter on the Family in the American Colonies, entitled "Homes and Home Life in Colonial Days".

The book closes with a short account of the Industrial Revolution and its Effect upon the Family; a chapter on the Family during the Nineteenth Century; another on the Present Situation; and a concise statement of Current Theories of Reform. These chapters, though brief and as already suggested not embracing some of the most important movements of the day, will prove very helpful to anyone who wishes to understand the spirit of our transition stage of social progress.

Each chapter has a well-selected bibliography; and this, together with the analytical table of contents and the full index, affords the reader an efficient apparatus for making good use of the book. Professor Goodsell's work is the best concise discussion of a big and hard subject which has yet appeared.

Intercourse between India and the Western World from the Earliest Times to the Fall of Rome. By H. G. RAWLINSON, M.A., I.E.S., Professor of English in the Deccan College, Poona. (Cambridge: University Press; New York: G. P. Putnam's Sons. 1916. Pp. vi, 196.)

ALTHOUGH the author of this handy book is not impeccable (Alexander's entry into India was not in 329 B.C.) and his novel suggestions are not often acceptable, yet his errors are comparatively rare and his original contributions are fortunately few. In truth, almost everything contained in this volume has been known for years, a good deal of it for hundreds of years. Yet some of it is recent material which Professor Rawlinson has picked up out of the more or less hidden volumes of Oriental Societies and deftly welded with information provided by the author of the *Periplus* (whose date should be 60 A.D.), by MacCrindle, who in turn got his books out of Greek fragments, and by many other writers old and new, familiar to the Indologist but probably unknown to the general historian. We have always known, for example, that there were three great trade-routes connecting India with the West and that Indian products were sold in Babylon and popular in Rome; that a Roman emperor received an embassy from India; that Greek girls were sold in India in the first century of our era and that a Hindu emperor had a Greek wife in the third century B.C.; but it is only recently that we have had the native work on administration to compare with Megasthenes, or have learned about the converted Greeks who appear

(under Indian names) as beneficiaries of religious works in India; and it is only last year that Dr. Spooner showed how much greater than formerly supposed is the Persian element in ancient Hindu architecture. We knew of old that Darius "conquered India" (or thought he did) about 510 B.C., but we never knew and do not now believe that India gave tin to the Greeks or that Pseudo-Kallisthenes visited a bishop of Southern India; for Adule, where he lived, has now been identified with Massowah, so that the "Nestorian prelate" called Moses could not have lived where Professor Rawlinson locates him. From recent articles in Oriental journals some information also respecting philosophy and literature in India has been utilized by the author, who discards the notion that Pythagoras learned anything from the Hindus, as he discards the theory that Hindu drama came from Greek influence, though he admits the possibility of Hellenic influences in Western India upon one Hindu play and cites Marshall's opinion that Greek plays were acted in the Punjab.

As to the eternally recurrent question whether, to put it somewhat baldly, Christ was a Buddhist or the Buddhists were Christians, Professor Rawlinson notes that Clement (died 220 A.D.) was the first Western writer to show any real knowledge of Eastern philosophy. Parallels between the Gospels and the New Testament of India are unconvincing; Lamaist ritual may be due to the influence of the Christian church in Persia. In all that he says on this subject the author is sane and conservative. His bibliography might have included Brunnhofer and Franke (*Zeitschrift d. Deutschen Morgenl. Gesellschaft*, XLVII.), but is complete enough.

As we have indicated, this work is not one of original investigation. But it is a very useful compendium of facts and divergent views and the author has strung these together to follow a chronological order, so that one may take up in historical progression the intercourse between India and the West from the Rig Veda and Solomon to the Bhagavad Gita and Kosmas Indikopleustes, a monk of the sixth century A.D., who wrote of Christianity in Ceylon and parts of India which he visited. For most of the facts here collected by Professor Rawlinson one has had hitherto to turn to ancient fragments and scattered articles by modern writers. It is therefore a modest but real service to have brought all this information together. We may add that it is imparted in a succinct but pleasant style and, barring a few errors, correctly. For specialists the book is a convenience and for the general historian it should be a boon.

The Religious Thought of the Greeks from Homer to the Triumph of Christianity. By CLIFFORD HERSCHEL MOORE, Professor of Latin in Harvard University. (Cambridge: Harvard University Press; London: Humphrey Milford, Oxford University Press. 1916. Pp. vii, 385.)

THIS volume is in the form of lectures. Eight lectures given before
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